2:Scott G-5 (1870's-1909)1910 AP1 Burma (Kachin) AP1
Burmese AP4

Be 231 779

customer has gone his way. It used to be a common thing in the palace, during the late king's reign, to let loose a number of birds for the delectation of foreign worshippers at the golden feet, and the expansion of the royal merit. Ill-natured people said all the birds were recaptured in the next room, and appeared again for the next display of charity; but of that I can say nothing.

Be 342 251

Each house, with its ground, is surrounded by a rude fence more or less substantial according to the character of the district. Where there are many tigers or ill-doers, and especially north of Mandalay, where formerly the Kachins might swoop down any night, this is made very high and strong, and is further rendered effective by a formidable array of sharpened bamboos. Except where the British have taken the matter in hand, the village roads are simply places where the jungle is kept from growing. There is no attempt at metalling; in fact there is no material for the purpose. In some pretentious villages indeed there is a raised path formed of bricks set on edge, and about three feet broad. This is regarded as a public work of great value, and a distinction to the inhabitants of the place. It usually leads to the monastery. In many villages, however, it would be impossible to move about during the rains without some such contrivance. The mud would be too deep, and logs are slippery even to bare feet.

Ba. [563]

Be 487

Be 854 352 533

Swinging by a couple of ropes from the roof hangs in the centre of the house a rude basket, made snug with a blanket or some old clothes. This is the baby's cradle, and the mother may often be seen sitting by it crooning and gently swaying it backwards and forwards. Some of the lullabies are very clever. I have tried to give a version of one of the most popular, with as near an approach to the metre as practicable. It is sung to the favourite te-dat air.

Be 539

SEIN-NI LA-YAUNG

Clouds in Heaven,
Bright as levin,
Dyed with rosy diamond's light,
Did the Nine Gems
Stud your white hems,

of milk. She is not permitted to read, sew, or to do anything that will 'arouse or stir the blood.' 846

Omens are read from the position of mongoloid spots on the newborn baby's body. They are said to represent marks put on in a previous existence and their presence proves that the child was then a human being. A blue spot on the foot presages a life of travel. Any marks leading from the right shoulder to the left hip, the line that the royal ribend takes, traditionally indicated a royal future; today, however, in the absence of royalty in Burma, such marks merely forecast a 'great' future for the child. 787 845

A child is constantly watched from the time of birth for signs of whose reincarnation it represents. This is a constant topic in the family conversations. 775

Any disfigurement in a newborn child is regarded as a carry-over of the parents' store of demerit, as well as the child's, from earlier existences. It is regarded with a sense of shame and sorrow.

Although multiple births are neither preferred nor desired, they are not looked upon with any marked anxiety nor are there any supernatural means employed to prevent them. 854 751

A number of things are done by parents to protect the newborn baby from malevolent influences. Before it is a month old, a tiger bone should be ground on a stone, together with a little water, and mixed with honey. This is fed to the child to ward off a mysterious infant illness associated with the tiger. A connection is believed to exist between the tiger and convulsions; some parents place a tiger skin under the mattress of the baby's bed to guard against such illness. A knife similarly placed is said to protect against illness in general.

To insure good health and well-being for the child, a white thread over which certain prayers have been recited may be given by a Buddhist monk and tied around the baby's wrists. People should refrain from making admiring remarks about a baby's growth; if they do so, the thread may be left on the baby's wrists to neutralize the harm that may come.

When the stump of the child's umbilical cord has dried and fallen off, it is kept and used as a medicine for any illness that befalls the child. A little of it is ground up and mixed with water for such purposes. [846]

A very close connection is believed to exist between mother and child during the nursing period. Certain observances are necessary. The mother must not eat tomatoes at this time, for they may appear in the baby's stools; for the same reason, she must abstain from green vegetables. Any falling out of her hair during the nursing stage is said to be caused by bubbles blown into her by the suckling baby. To prevent the milk supply from drying up, the nursing mother avoids fruits of astringent quality, such as pomegranates and buds of the banyan. She must also take care not to allow milk to fall on the floor and dry. 853

The baby is weaned very gradually, beginning at the age of about nine months to a year in most cases, although some children may be given the breat occasionally up to the age of two or three years. Weaning is facilitated by the mother's application of a bitter substance to her breasts. 862

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

562 her; and as her surroundings change, so will she. What she was a thousand years ago I do not care, what she may be a thousand years hence I do not know; it is of what she is to-day that I have tried to know and write.

858 562 871 Children in Burma have, I think, a very good time when they are young. Parentage in Burma has never degenerated into a sort of slavery. It has never been supposed that gaiety and goodness are opposed. And so they grow up little merry naked things, sprawling in the dust of the gardens, sleeping in the sun with their arms round the village dogs, very sedate, very humorous, very rarely crying. [894] Boys and girls when they are babies grow up together, but with the schooldays comes a division. All the boys go to school at the monastery without the walls, and there learn in noisy fashion their arithmetic, letters, and other useful knowledge. But little girls have nowhere to go. They cannot go to the monasteries, these are for boys alone, and the nunneries are very scarce. For twenty monasteries there is not one nunnery. Women do not seem to care to learn to become nuns as men do to become monks. Why this is so I cannot tell, but there is no doubt of the fact. And so there are no schools for girls as there are for boys, and consequently the girls [369] are not well educated as a rule. In great towns there are, of course, regular schools for girls, generally for girls and boys together; but in the villages 562 212 871 these very seldom exist. The girls may learn from their mothers how to read and write, but most of them cannot do so. It is an exception in country places to find a girl who can read, as it is to find

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

787 826 Omens are read from the position of mongoloid spots on the newborn baby's body. They are said to represent marks put on in a previous existence and their presence proves the child was then a human being. A blue spot on the foot presages a life of travel. Any marks leading from the right shoulder to the left hip, the line that the royal riband takes, indicate a royal future; today, however, with no royalty in Burmese society, such marks merely forecast a "great" future for the child.

775 826 A child is constantly watched from the time of birth for signs of whose reincarnation it represents. This is a constant topic in the family conversations.

Any disfigurement in a newborn child is regarded as a carry-over of the parents' store of demerit, as well as that of the child, from previous existences. It is regarded with a sense of shame and sorrow.

845 Although multiple births are neither preferred nor desired, they are not looked upon with any marked anxiety nor are there any supernatural means employed to prevent them.

766 In the event of a stillborn baby, the corpse is given special treatment. It is kept in a case, clothed and powdered, and a tray of food is set in front of it every day. It is considered auspicious to care for a stillborn child in this manner: the spirits will guide the parents in their dreams toward the attainment of material prosperity.

751 854 [825] [753] For the normal baby who survives, a number of things are done by Burmese parents to protect it from malevolent influences. Before it is a month old, a tiger bone is ground on a stone, together with a little water, and mixed with honey. This is fed to the child to ward off a mysterious infant illness associated with the tiger. A connection is believed to exist between the tiger and convulsions; some parents place a tiger skin under the mattress of the baby's bed to guard against such illness. A knife placed under the baby's mattress is said to protect against illness in general.

To insure good health and well-being for the child, a white thread over which certain *mantras* have been recited may be given by a Buddhist monk and tied around the baby's wrists. Should a baby be admired by people for its growth, the thread may be left on to neutralize the harm that is believed to result from such expressions.

[278] When the child's umbilical cord has dried and fallen off, it is kept and used as a medicine for any illness that befalls the child. A little of it is ground up and mixed with water for such purposes.

000 A very close connection is believed to exist between mother and child during

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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12. BABY'S BATH.

CHAPTER II

CHILDHOOD

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13. THE RATTAN CRADLE (PAKET).

THE cradle and the flower-stand are the two things that strike one in every Burman dwelling by the care bestowed on them. The plainest cradle has a turned rail and a carved headpiece (p. 8). The cradle swings by ropes to which the mosquito curtain is tied. The bed is made of a cotton mattress and a few plies of cloth. The infant is swaddled while its mother is lying in, and for a week or two later according to the season of the year. After that it wears only necklets and bangles. The first clothes the child gets are for grand occasions, after it has learned to run about and take care of itself. When the mother has recovered, she takes her babe with her wherever she goes, and if a wood or cane cradle is not handy she slings the infant in a plain hammock of cloth (No. 284). The Burmans do not carry their young children in a sling on the back like the hill people, but on the hip as soon as they can sit up (Nos. 327, 424).

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When the babe is hardy enough to go without covering, it spends its waking hours on a smooth mat spread over a springy bamboo floor which somewhat

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakin from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

15. MUDLARKS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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16. THE FIRST STEP.

of an inch thick. This custom is on the decline, and the ears of boys are not so generally pierced as they used to be. The *naddung* or women's ear-plug of gold is being replaced by the *nagát* with its slender stem (No. 241). With eldest-born girls the fête is frequently deferred until they are twelve or fourteen, and is then celebrated with all the more splendour (p. 14).

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854 Burman children are not weaned until the second or third year. Nevertheless they begin to receive solid food as soon as they will take it. The illusion prevails that the earlier they do so the stronger they will be. It is a [165] chief source of infant sickness and mortality, and of the smallness of the families reared. A curious feature of Burman sociality is the promiscuous suckling of infants in the circle of relatives and friends.

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302 Children's heads are shaved in more or less fanciful ways up to the ages of ten or twelve, after which the hair is allowed to grow long.

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524 The road-fronts of the houses are always peopled with children. Children are equals and are free to roam through the neighbours' houses and plots, where they are kindly noticed. Adults take [854] interest in their games, and make kites and reels, boats, carts and other simple toys for them.

17. THE WOODEN CRADLE (BAUNGBAN).